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March 4, 1988

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COUNCIL MAKES HISTORY;

MEETS IN PROVINCE IX

DPS 88032

(Editors: Members of the Council have been encouraged to be in touch with you with personal accounts and photographs of the places they have visited.)

GUATEMALA CITY (DPS, March 3) -- "Until now, 'Edmond, our primate' has just been a phrase but now when we pray for Edmond, we will be praying for a person," said Guatemalan Bishop Armando Guerra-Soria in welcoming the Executive Council of the Episcopal Church here.

For the first time in its history, the Council met outside the continental United States and the members prepared for their meeting with visits to every diocese in Province IX and all the extra-provincial dioceses to see and take part in the varied ministry of that vast region of the Church. In groups of three or more Council members, and staff, they were taken to the rural parishes, barrio churches, preaching stations, cooperatives, homes, schools, and theological training centers of the 14 dioceses that range from Puerto Rico in the Caribbean to Ecuador in northern South America. Although limited somewhat by time constraints and the unsettled civil conditions of many of the countries, they met with parishioners, lay leaders, deacons, priests, bishops, and diocesan and provincial officers in conversation, meals, and worship as they tried to gain an understanding of ministry in some of the most grueling conditions in the Church.

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Although many of the results of such a visit are necessarily intangible -- the impressions blurred and hurried -- it was clear from the reports and reflections heard after they gathered here that Council members are committed to renewed support of what was seen as a caring and vitally important element in the lives of thousands throughout Latin America and the Caribbean.

The great concern of Council member Bishop Leopold Frade of Honduras was that this heightened awareness and sense of mission not be lost. Frade, a native of Cuba who was a parish priest in the United States for many years, asked his companion councilors a series of challenging questions designed to elicit active response.

"Thank you for being with us, for trying to understand. We hope you have seen a missionary church able to do a lot with a little. Of course, if we had more, we could do more. Now I am asking: what kind of follow-up is planned? What will you say to General Convention? The budget from the Church Center this year is the same as last, so we actually have less. Do you now see us as a Bible Church rather than just a budget item?"

Guerra had offered a similar idea in his welcome to Council when he asserted that "we are not just a line in the international budget, but a church trying to find its identity in Anglicanism."

But it was clear, too -- as expressed by Guerra -- that the effort of the visit was deeply appreciated by people who often see themselves as marginal, geographically and otherwise, to the concerns of the Church.

The agenda for the visits was prepared by each diocese and designed to introduce the councilors to the latent potential within the Church as much as to the problems and struggles that grow out of poverty, isolation, civil strife, and international politics. Visitors saw parishes ranging from the oldest continuing Anglican parish in Central America -- in

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Guatemala -- to the newest diocese in Anglicanism: the Littoral in Ecuador which already claims nearly 2.5 percent of the population in that overwhelmingly Roman Catholic country. They saw parishes founded in the 1960's by missionaries from the United States that minister now with deacons and lay people and provide a core to the lives of isolated rural people. They saw parishes founded by Central American priests that are now planning to establish their own remote missions.

Almost universally, the Council members carried away impressions of parishes that would dry up and blow away for lack of resources in the United States, but which, in Province IX, were able to provide the stubborn, sturdy core of community wherever they were. All reports spoke of the emphasis on pastoral caring and the fruit that has borne: parishes that are the only focus of community in a region; people empowered to care for each other; priests "doing just what priests are ordained to do rather than trying to cope with expanding job descriptions."

They spoke of churches less concerned with survival than with meeting need, of a "simplicity"-- due partly to a lack of resources, partly to newness-- that can offer the churches in the United States a clearly-defined sense of the varied roles of ministry. They referred to congregations rooted in the caring ministry and moving from that -- if possible -- into social ministry; of churches that grow by word-of-mouth. The parishioners themselves, well aware of what they share, telling of their community to others in a way that led one Council member to say "I need their sense of gospel."

Less frequently articulated, although implicit in much of what was said, was the pervasive poverty, the violence, the repressive regimes, the mass murders, the border struggles, the influence of foreign powers, the burden of debt, the ambivalent view of the United States, and the tribalism and racism that shadow all life in the region.

These "external conditions" sometimes limit mobility of sacramentalists and catechists, inhibit attempts to move into what is taken

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as normal social action and advocacy in the United States and can be murderously chilling even to simple farming cooperatives. At a diocesan and provincial level, communication and program coordination are stifled. Consequently, the Council members found what they characterized as an extraordinarily diverse approach to programs, many of which reflect purely local need and constraints but some of which, Council members implied, could become broadly applicable models. These might include the potential of the church community as a stabilizing influence within a culture that is still capable of admitting to tensions within church practice and between church and society, as just tensions rather than irremediable fractures.

This sense was summed up in a sermon at the Council's opening Eucharist preached by the Rt. Rev. James Ottley, bishop of Panama, bishop in charge of El Salvador, and president of the Province. Ottley told the Council "there are many things that unite us here. We cannot say we are all in agreement in doctrine. We certainly cannot say we are all of one mind on how to apply the teachings of our Lord to the complex problems of the World. However, if we are not united in anything else, I am sure that we are united to Christ in his servant ministry to the world; a ministry that understands that in today's world you don't just give a man a fish. Even teaching him how to fish is not sufficient. He must be enabled to apprehend the importance of keeping and sharing the fish."

Dioceses that were part of the trip also included Nicaragua, Costa Rica, Puerto Rico, Venezuela, Colombia, El Salvador, and the Dominican Republic.

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PHOTOGRAPH CAPTIONS

(88032/1) -- Presiding Edmond L. Browning admires hand-crafted stole presented to him by Bishop Armando Guerra of Guatemala, left, as one of the gifts from the diocese to the primate on Browning's first visit to Guatemala since becoming Presiding Bishop. Browning and the Executive Council were meeting in Guatemala City.

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(88032/2) Presiding Bishop Edmond L. Browning is greeted at a eucharistic service in Guatemala City by a representative of the Indian people of Guatemala. Many of the congregations schools and clinics of the diocese are in regions heavily populated by the indigenous people.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

BROWNING CHALLENGE:

MODEL SELFLESS GIVING

DPS 88033

GUATEMALA CITY (DPS, March 3) -- Presiding Bishop Edmond Browning has called upon the Executive Council of the Episcopal Church to lead the Church toward a model in which half its resources would be used for causes beyond institutional support.

Speaking here on Feb. 26 at the close of an historic meeting of the Council, Browning reached 150 years back in history -- and one week back, as well -- to lift up examples of a challenge that seems likely to form a strong element of his decade-long primacy: nothing less than the conversion of an institutional church into a mission church.

"You and I", he reminded the Council, "have put forward as the mission imperatives of our Church not only those of justice and peace but also those of witness and stewardship. These imperatives not only call Episcopalians to effective witness for Christ as evangelists and missionaries, not only to global humanitarian outreach, but also to share the resources necessary to make this mission possible. The stories of outreach that we tell must be specific in identifying the appropriate response. We dare not ignite merely moral indignation. We must evoke true Christian stewardship. We must prepare the way for generous, 'thank-filled' giving."

Browning set his message in the immediate context of the first meeting of the Council outside the continental United States, a meeting that had been preceded by visits of Council members and staff to all the dioceses of the Church's Province IX and to those extra-provincial dioceses that had been spun off from the Church. From that experience he said, "I believe that, if we model the radical self-giving of Jesus, the Holy Spirit will lead us to more."

Browning went on to report: "We have witnessed our church's mission and ministry in Latin America. We have visited congregations that meet regularly in people's homes. We have toured church facilities which serve as both places of worship and community centers for education, medical

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care, and occupational training. This is true self-giving and should be a model to us all. We must find ways to support the mission and ministry in Latin America and affirm its aspirations. But, more than that, we need to carry this witness home to every diocese and parish in the United States and across the Anglican Communion."

But the chief pastor and primate of the 2.9 million member Church had a still broader context in mind. He detailed at length the journeys and stark writings of the 19th Century philanthropist and reformer Dorothea Dix -- a body of work that was the principle factor in Massachusetts' pioneering reforms of treatment and humane care for the insane.

In an address that he dedicated to Janette Pierce, the managing editor of the *Episcopalian* and a much-loved social activist in the Church who died unexpectedly in January, he celebrated the role of women in shaping the "humanitarian heritage of the United States."

"Dorothea Dix is one of the great women who brought humanitarian reform to American society. Along with Emma Willard, Elizabeth Blackwell and Mary McCloud Bethune in the area of education; Elizabeth Cady Stanton, Carrie Chapman Catt, and Susan B. Anthony in the area of women's rights; Harriet Beecher Stowe and Harriet Tubman in the abolition of slavery; and Clara Barton in the area of organizing relief from disasters and the care of the wounded on the battlefield, Dorothea Dix and these other heroic women helped make American society more humane by their reforming crusades. And, in each case, these great women brought about the necessary reform of society by bringing the voices of the poor, the oppressed, and the forgotten to the compassionate and just eye of our conscience. These women, and their sisters, are the founding mothers of our nation's humanitarian heritage.

Laying the ground for his confident assertion that the Church is capable of vigorous, enthusiastic response and outreach, Browning stated: "The memorial of Dorothea Dix ...was a surrogate of conscience. As with all reformers, Miss Dix awakened the conscience of her contemporaries through the stories she told. She helped them to examine their consciences and act

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on the moral viewpoints they already possessed.... We know what actions the imperatives of our moral vision demand of us. What will awaken our conscience for such as the homeless and those persons living with AIDS?"

Browning's specific challenge was in two parts: "the development of stewardship on every level that has as its goal the vision of 50/50 giving; and, second, the establishment of a process and structure for raising funds for new mission initiatives."

He told the Council that this vision of stewardship was not designed to "make the Episcopal Church the world's best social service agency. We are seeking to come a bit closer to the radical self-giving of Jesus Christ. At best, we will still be far away from the thankful self-giving to which we are called."

"In addressing the Board of the Presiding Bishop's Fund last Fall, I suggested that the time had come to expand and strengthen the vision of the Fund. I suggested that 'While retaining the commitment and flexibility to respond to humanitarian relief around the world...the Fund must more actively and forcefully demonstrate the capacity to organize itself to meet the emerging needs of the Church and society, for examples in supporting the ministry to persons living with AIDS and in easing the plight of the homeless, both at home and abroad.' I made it clear that the Fund must be one of the clearest signs of the compassionate leadership of our Church. The Fund must incarnate the compassion that abounds in our Church, tapping into the deep well of loving concern and outreach that is one of the great marks of our Church.

Moving into the second part of the vision, he reminded the Council of his appointment -- to be effective in the fall -- of Bishop Furman Stough of Alabama as deputy for the Presiding Bishop's Fund for World Relief and senior executive for mission planning. (Editors: See DPS 88023 of February 11). A vital portion of Stough's work will be to serve as the focal point for the major funding agencies of the Church.

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"Over the past two years, I have seen many, many more areas for mission response both in the United States and abroad -- opportunities for evangelism, for development, and for meeting basic human needs. It is my deep prayer that we can challenge Episcopalians to expanded thankful giving and radically increase our annual financial resources to meet emerging mission opportunities and initiatives. Through effective communication of the story of the people in need and those with whom we are in partnership for mission, through creative fund-raising techniques, through efficient and sensitive management, and through a leadership dedicated to the ministry of servanthood, we can achieve our goal."

Browning closed with a return to his early theme: "It is often the little people who move great and historic events. They do so by being the surrogates of conscience. And they do it by modeling the radical self giving of Jesus Christ. Pray with me, sisters and brothers, that we too, can fulfill the great mission of the Church as surrogates of conscience and the instruments of active self-giving response."

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

EXECUTIVE COUNCIL RESPONDS

TO ARCHBISHOP'S APPEAL

DPS 88034

GUATEMALA CITY (DPS, March 3) -- The Executive Council of the Episcopal Church, meeting here, responded quickly to the call of Archbishop Desmond Tutu of South Africa for increased moral and governmental pressure on the government of South Africa in view of the rapidly worsening situation there. On Feb. 25, Council passed unanimous resolution in support of Tutu and in response to his call; chief among them was the resolution that the United States government end diplomatic relations with South Africa. (See page 33)

The crusading Primate's appeal for support went out after the South African government announced the banning of 17 anti-apartheid groups active in the struggle against that nation's system of rigidly enforced segregation. Tutu characterized the banning action of the South African government as "a vicious and provocative act by a government which has become a threat to Southern Africa." He went on to defend the organizations which had been banned: "The organizations the government is suppressing are all dedicated to peaceful means of opposing the brutality of apartheid. IF they had not been, we would have seen them in court long before now, facing serious charges under the government's draconian laws. (Text attached)

In his call for support from world leaders and governments, Tutu spoke very plainly on how gravely he views current developments in his country: "...the message coming out of the government's action is clear -- peaceful paths to change are being closed off one by one and those wanting real changes are being encouraged by the government's actions to turn to violence...White South Africans must realize that they are at the crossroads: if they don't stop this government soon -- and there's not much hope they will -- we are heading for war."

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Executive Council, which had Tutu's message read into its minutes, responded most specifically to the Primate's concluding remarks: "I still desperately want a negotiated solution to our crisis, and the only peaceful way of forcing this government to the negotiating table is through properly-enforced and comprehensive diplomatic and economic sanctions...If we do not get effective help from white south Africans or the international community, then God help us."

In the week following the adoption of the South African Resolutions by Executive Council, Tutu and some two dozen other church leaders were arrested (Feb. 29) in the course of a protest march toward the South African parliament buildings. The religious leaders -- who were detained only briefly -- stated that they would continue to protest their country's repressive acts. Tutu was quoted as stating that the protests were not acts of defiance, but rather acts of obedience to the will of God. And, he said, "we are going to obey God every day."

STATEMENT BY THE MOST REV. DESMOND TUTU, ARCHBISHOP OF CAPE TOWN

Today's effective banning of those of our political organizations still allowed to operate is an unmitigated disaster for South Africa.

Many of our people will see it as a declaration of war by the government.

I see it as a vicious and provocative act by a government which has now become a serious threat to Southern Africa.

We have seen its bully-boy tactics at their most vicious in our neighboring countries over the last few years.

It has now shown that within South Africa its only plan for the future is to fight against the logic of history by resorting to the most blatant forms of oppression.

There is now not the slightest possible doubt that its idea of reform is to smash all effective possible political opposition in the country, no matter how peaceful or lawful, and to rule with the jackboot.

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The organizations the government is suppressing are all dedicated to peaceful means of opposing the brutality of apartheid. If they had not been, we would have seen them in court long before now, facing serious charges under the government's draconian laws.

So the message coming out of the government's action is clear -- peaceful paths to change are being closed off one by one and those wanting real changes are being encouraged by the government's actions to turn to violence.

White South Africans must realize that they are at the crossroads: if they don't stop this government soon -- and there's not much hope that they will -- we are heading for war.

Foreign countries -- and especially the governments of Japan, Britain, the United States, and West Germany -- must realize that they are prejudicing their investments by refusing to take effective economic action against this government.

This government seems to have nothing to offer South Africa but violence and bloodshed. It must go and be replaced by a democratic, non-racial government which represents all the country's people, black and white.

I still desperately want a negotiated solution to our crisis, and the only peaceful way of forcing this government to the negotiating table is through properly-enforced and comprehensive diplomatic and economic sanctions. I reiterate my call for such sanctions.

If we do not get effective action from white South African or the international community, then God help us.

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AUTONOMY PROCESS:

FRESH VIEW SOUGHT

DPS 88035

GUATEMALA CITY (DPS, March 3) -- For the first time in 15 years, the Episcopal Church is preparing to breathe a fresh spirit into the complex process of diocesan and provincial autonomy.

In its first meeting ever outside the United States, the Executive Council spent nine days in Central America, visiting many dioceses and holding its regular February meeting here. And, although much of the meeting necessarily dealt with the mission and ministry of the region, much time and attention also fell on the questions around how these dioceses become autonomous provinces within the Anglican Communion.

By the second day of the meeting, two committees had spent time on the matter and the Council passed a resolution re-affirming the process and acknowledging its role in making it fruitful and committing itself to proposing to the General Convention the "revision and renewal ... of its policy of assisting and supporting all dioceses seeking autonomy, in the attainment of their goals." (See Resolution text, page 33)

The evolution of the dioceses of Central and northern South America from missionary entities of the Episcopal Church into national Churches, and their further grouping into full Anglican provinces, dates back to the 1960's and the pioneering declaration of Mutual Responsibility and Interdependence in the Body of Christ which provided the theological framework for the process. Since then, the Diocese of Liberia has left the Church and become a full part of the Province of West Africa. The dioceses in the Philippines are poised on the verge of becoming a province, and Puerto Rico, Cuba, Costa Rica, Venezuela, and Colombia have achieved structural independence and are either under "metro-political" authorities devised through inter-Anglican agreements, or are preparing to become part of existing provinces in the Caribbean or South America.

However, the Church as a whole has not addressed the autonomy issue since the 1973 General Convention, and social, economic and political conditions -- as well as emerging theological and missiological scholarship -- have left many of the structures, early covenants, and assumptions somewhat behind.

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Furthermore, in the intervening years, little effort has been put into helping Episcopal parishes and dioceses keep up with the increasing complexities of autonomy except those places involved with pertinent Companion Relationships. As a result, certain misunderstandings -- such as the one that equates autonomy with financial independence -- have been left to stand and certain challenging opportunities -- involving the positive role of nationalism and the emerging regional consciousness and indigenous spirituality -- have lain fallow.

None of these issues, were resolved here -- none were even explored in depth -- but all emerged repeatedly and in various ways that served to make the Council aware of an unmet need.

First of all, it was brought to councillors' attention as they visited with the dioceses and learned something of the aspirations that shaped the mission of each. Then, early in the full meeting, the issue was raised directly in the reports from Bishop James Ottley, bishop of Panama and president of Province IX, and in those of other lay and clerical leaders from the province and the extra-territorial dioceses; most especially from Bishop Adrian Caceres of Ecuador who reported on the division of that country into two dioceses and of conversations with ARENSA, the Anglican region of northern South America, and from Sra. Rosa Brown whose report on the extra-territorial diocese of Costa Rica focused almost exclusively on that national Church's striving toward autonomy.

Finally, Bishop Leopold Frade added another dimension by reminding the Council -- of which he is a member -- that his diocese of Honduras is not involved in the process because they feel that their mission strategy demands different priorities.

This was the first airing of the autonomy process -- by those intimately concerned with it -- in recent years and it launched a thoughtful discussion from which the unanimously-approved resolution emerged a day later.

After hearing the reports and panel discussion, Council member the Rev. Donald Hungerford of Odessa, Tex., began the response by pointing

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out that "we don't want to imply that we are simply going to go away or pull the rug out from under autonomous dioceses. We need to develop some assurance of continuing assistance, love, and support as partners in the Gospel."

Council member Paul Frank of Akron, Ohio, agreed with Hungerford, "it is not in anyone's mind that we desert" but it was he who pointed out the gap since the issue had been addressed: "It has been a long time since the Church has spoken of its binding partnership with the Churches of Province IX, since 1973 in fact."

Others spoke of the personal relationships developed and the uneasiness that these might be lost in the institutional workings. Vincent Currie of Mobile, Ala., added the question over whether or not "partnership" wasn't a preferable term to "autonomy."

Ottley acknowledged the difference but pointed out: "One wants to affirm that one is heard. The voice of Latin America should be heard in Anglican deliberations. We want to make a contribution to Anglican affairs."

Bishop Donald Davis of Northwestern Pennsylvania, who has enjoyed a long, warm involvement in the Philippines, drew a parallel to a congregation moving from aided, mission status to full parish status within a diocese: "We are concerned with people being able to make responsible missionary decisions."

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

COMMITTEE WEIGHS ROLE

OF ARMED FORCES BISHOP

DPS 88036

NEW YORK (DPS, March 3.) -- In September 1987, after receiving a letter announcing his retirement plans from the Rt. Rev. Charles L. Burgreen, the present Suffragan Bishop of the Armed Forces, Presiding Bishop Edmond L. Browning formed a committee to prepare for the nomination and election of Burgreen's successor. The committee includes bishops, military and Veteran's Administration chaplains, lay dependents, service retirees and civilians. This body serves at the pleasure of the Presiding Bishop and reports to him and to the Committee on Armed Services of the House of Bishops.

Chaired by the Rt. Rev. Calvin Schofield, bishop of Southeast Florida and assisted by the Rt. Rev. David E. Richards, director of the Office of Pastoral Development of the House of Bishops, the committee held its first meeting in Coral Gables, Fla., on Sept. 21, 1987.

At this meeting the committee drafted a questionnaire which was mailed to all bishops, chaplains, and a cross section of military active duty personnel and their dependents.

The response to that survey has been received and the results evaluated by the committee and their consultants. A much clearer picture has emerged what the people most directly involved feel they need from the office of the Bishop for the Armed Forces.

On Jan. 23-24, 1988, the committee met again to review the information gained in the survey and to plan future action. Two major concerns emerged. First, that the transition of authority within the office of the Bishop for the Armed Forces be smooth and orderly; secondly, that all interested persons have the opportunity to offer ideas and suggestions, and that there be sufficient time for these points of view to be considered. The committee also reviewed their work to date and their plans for future action. A report is planned for the General Convention. Subject to the action of Convention, the following steps are proposed:

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- -- Submitting to the General Convention a resolution affirming the work and ministry of the Suffragan Bishop for the Armed Forces.

- -- Proposing a schedule after the Convention for receiving names for consideration. The screening of the list of names and submitting the list for nomination in an election to take place at the House of Bishops interim meeting in September of 1989.

- -- Recommending that a vision statement regarding ministry to the armed forces be prepared by the Presiding Bishop.

The committee also asked the Presiding Bishop to arrange for an interim appointment to the Armed Forces ministry following Burgreen's retirement on Jan. 1, 1989, that would continue until the appointment of his successor in September 1989 by the House of Bishops.

A tentative date of April 9-10, 1988, has been set for the next meeting of the committee. At this time they will proceed with planning their report to General Convention and they will also discuss a method of receiving names for consideration, and for screening; these are vital steps in the process of preparing for the election of a new Suffragan Bishop for the Armed Forces. Throughout the process leading up to nominations, the committee has expressed the hope that channels of communication may be kept open for the ideas and suggestions of interested and concerned people in the Church. A list of names and addresses of committee members who will welcome suggestions is included at the end of this article.

Following the General Convention in July 1988, a report will be published summarizing Convention action on the office of Suffragan Bishop for the Armed Forces. At this point, all Church members will be given the opportunity of placing names in nomination for the election process. After the committee's screening process is complete, their list of candidates will be brought to the Committee on the Armed Services of the House of Bishops. It is this Committee that has the ultimate responsibility for placing these names in nomination.

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Members are: the Rt. Rev. William Davidson, Episcopal Peace Fellowship; the Rev. William Wight, 33 Midway Lane, Eatontown, NJ 07724; Chaplain Susan Carney, Naval Security Station, 3801 Nebraska Ave., NW, Washington, DC 20393-5230; Mrs. Marcia Kephart, 4050 Harpers Road, Apt. H, Virginia Beach, VA 23454; the Rev Carl Bergstrom, VAMC, 105 S. Huntington Ave., Boston, Ma. 02310; the Rev. Richard Chang, The Episcopal Church Center; Lt. Gen. S.C. Agan, USA Ret.; 2099 Sonb Blvd., Marathon, Fl. 33050; the Rt. Rev. David E. Richards, 2121 Ponce de Leon Blue., #810, Coral Gables, Fl. 33146; the Rev. Calvin Schofield, 525 NE 15th Street., Miami, Fl. 33132; Dr. Dabney Park and Dr. Jim Caplan, Performance 4649 Ponce de Leon Blvd., #302, Coral Gables, Fl. 33146; and Mr Lee Davis Thames, 2421 Marshall Street, Vicksburg. MS. 39180.

###

M E M O R A N D U M

TO: Members of the Press
FROM: The News Office
SUBJ: Housing/Registration General Convention
DATE: February 25, 1988

DPS 88037

The General Convention of the Episcopal Church will meet in Detroit from July 2 through July 11. In the General Convention, the Church enacts legislation, and sets policy, program, and budget, and elects members to governing bodies for the following three years.

At this Convention, Presiding Bishop Edmond L. Browning is expected to urge the Church to a new focus on mission and to suggest an ambitious program to begin to address that vision. In addition, Browning and the Executive Council will present their proposal to the Church for the General Church Program for 1989 which includes changes in staff and program emphasis. Standing Committees on Human Affairs and Health, Liturgy, Metropolitan Areas, the Small Church, Stewardship, and many others have submitted proposals in response to the tasks set for them by the 1985 General Convention.

Almost all activities of the Convention will take place at Cobo Hall in the Renaissance Center. All housing is clustered nearby, either in Detroit or right across the river in Windsor, Canada.

Members of the press -- print and electronic -- are welcome to cover all or part of the Convention. The Office of Communication will once again staff a newsroom and offer all possible assistance to help you in your coverage.

The General Convention has designated the Hilton Hotel in Windsor as the Press Hotel and we have reserved 90 rooms there which will be available to the press on a first-come basis. We have paid the hotel reservation fee so the check must be sent to the Press Office (see attached form). We will handle all registration details once we have your arrival and departure times and the pertinent information on your publication or broadcast station.

Please fill out the enclosed form and return it to the News Office as soon as possible.

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General Convention Press Registration

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###

EDITORS: The Office of Communication would be grateful if you could run either the following notice or at least the subscription blank in your paper. You will receive additional word on bulk copies or mechanical later in March.

DPS 88038

THE GENERAL CONVENTION DAILY

Once again, the Office of Communication will publish the General Convention Daily, the editorially-independent complete newspaper for the Convention, available both to Convention participants and, by mail, to those whom they serve -- Episcopalians everywhere.

Editor Tom Ehrich, a veteran journalist and parish priest, is assembling a staff of experienced writers, editors, and photographers from within the Church. They will be working from before the Convention opens through the last gavel to bring daily reports on the legislation, sharp, sensitive photographs, and insight-filled interpretation of what goes on, not only on the legislative floors but in the committee rooms, gathering centers, dinners, and celebrations that contribute to the full taste of the Church gathered.

This year, because of the timing of the Convention, deputies are being asked to undertake a larger interpretive role than usual after the Convention. They will be making themselves available throughout many dioceses to explain the programs and policies that they have set for the Church in cooperation with Presiding Bishop Edmond Browning and the Executive Council. Parish clergy, vestry members, and group and committee leaders who are responsible for implementing those ideas will be well ahead in the discussion if they have followed the action in the daily.

The Daily can be delivered to you every day -- except Sunday -- during the Convention by first class mail for only \$10 by filling out the coupon below and returning it with your check to the Office of Communication, the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. If you would like more than one subscription, simply list the additional names and addresses on a separate sheet of paper and include a check for the total amount.

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Diocese of Michigan

July 2-11, 1988

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THE PRESIDING BISHOP'S ADDRESS
THE EXECUTIVE COUNCIL
FEBRUARY 1988

GUATEMALA CITY, GUATEMALA

DPS 88039

By the end of December 1842, Dorothea Dix had completed her journey across Massachusetts. She had visited at least once every almshouse, workhouse, jail, and prison in the Commonwealth. She was exhausted, angry and fired with zeal. In her notebook she wrote: "Newton almshouse, a cold morning in October. I ascended the stairs in the woodshed, and passing through a small room stood at the entrance of the one occupied. With what? The furniture was a wooden box or bunk containing straw, and something I was told was a man. Protruding from the foot of the box was --- it could not be feet! Yet from these stumps were swinging chains, fastened to the side of the building. The master told me his history. The old man had been crazy above twenty years. As until recently the town had owned no farm for the poor, he had annually been put up at auction. A few winters since, being kept in an out-house, the people 'did not reckon how cold it was,' and so his feet froze. 'Are chains necessary now?' I asked. 'He cannot run.' 'No, but he might crawl forth, and in his frenzy do some damage.'"

The entries in Dix's notebook were like a litany:

Taunton, one woman caged....

Plymouth. One man stall-caged, from Worcester hospital....

Barnstable. Four females in pens and stalls....

Westford. Young woman fastened to the wall with a chain....

Lincoln. A woman in a cage....

Medford. One...subject chained, and one in a close stall for seventeen years....

Granville. One often closely confined; now losing the use of his limbs from want of exercise....

Returning to Boston in January 1843, Dorothea Dix summed up her experiences in "A Memorial to the Legislature of Massachusetts." She wrote:

"I tell what I have seen --- painful and shocking as the details are...."I proceed, Gentlemen, briefly to call your attention to the present state of Insane Persons confined within this Commonwealth, in cages, closets, cellars, stalls, pens! Chained, naked, beaten with rods, and lashed into obedience!...."

In lucid detail, Dix illustrated her essay from her experiences in the over forty towns she had visited from Cape Cod to the Berkshires. And she ended with a brief but cogent appeal:

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"Gentlemen, I commit to you this sacred cause. Your action upon this subject will affect the present and future condition of hundreds and of thousands."

"In this legislation, as in all things, may you exercise that wisdom which is the breath of the power of God."

"Respectfully submitted, D. L. Dix. January, 1843"

The first reaction to Dix's report was incredulity. It did not take long, however, for the voices of outrage to challenge and discredit the account. One newspaper, registering opposition to the proposed humanitarian legislation, editorialized:

"There are some, and Miss Dix may be one of these, who are always on tiptoe, looking for something more marvelous than is to be discovered in real life; and because the things themselves will not come up to this pitch of the imagination, the imagination is brought down to them, and has a world of its own creating."

It was not long for the truth to come forward and the legislation recommending humane provision for the insane passed the legislature.

Dorothea Dix had allowed the authentic voices of those in need to be heard. The power of Dix is found in her ability to lift up the condition of those in need, to allow their plight to come into the eyes and conscience of society. Her memorial to the legislature became the cynosure in the reform of the American mental hospitals and laid the groundwork for modern psychotherapy.

Dorothea Dix is one of the great women who brought humanitarian reform to American society. Along with Emma Willard, Elizabeth Blackwell, and Mary McCloud Bethune in the area of education; Elizabeth Cady Stanton, Carrie Chapman Catt, and Susan B. Anthony in the area of women's rights; Harriet Beecher Stowe and Harriet Tubman in the abolition of slavery; and Clara Barton in the area of organizing relief from disasters and the care of the wounded on the battlefield, Dorothea Dix and those other heroic women helped make American society more humane by their reforming crusades. And, in each case, these great women brought the necessary reform of society by bringing the voices of the poor, the oppressed, and the forgotten to the compassionate and just eye of our conscience. These women, and their sisters, are the founding mothers of our nation's humanitarian heritage.

In the Second Book of Samuel (Chapter 12) we are told that the Lord sent Nathan to King David and the prophet told the king a story:

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"There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds; but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children; it used to eat of his morsel, and drink from his cup, and lie in his bosom, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared it for the man who had come to him."

We are told that when King David heard this story he was angry and vowed to punish the man who abused the poor man and took his lamb. And, Nathan said to David, "You are the man."

King David had coveted Bathsheba, the wife of Uriah the Hittite, and had plotted to have Uriah killed in battle so that his passion and his adultery could be hidden. Nathan's parable exposed the sin of the king but he also revealed that David was a person with a moral viewpoint; this was demonstrated by David's quick response to the parable. The problem with David was not his ethics but his conscience. The Lord sent Nathan the prophet to the king not to give him a code of ethics but to quicken his conscience. The prophet, through the instrument of his parable, fostered moral self-criticism, turned the king's ethics upon himself and effected an examination of his conscience.

The Lord sent Nathan to David to be the voice of Uriah the Hittite. Nathan told Uriah's story and in it's ingenuous telling the ethical code and the conscience of David were brought together. David was the transgressor and he was self-judged.

Nathan knew that David had a moral code. He knew that he had abandoned this code in his human affairs. He knew that, to be faithful to God and to himself, David needed to be moved beyond a position that suited his personal convenience, that accommodated his passion. David's conscience was asleep and Nathan quickened it. The story that Nathan told was the surrogate of conscience.

The memorial of Dorothea Dix to the legislature of Massachusetts was a surrogate of conscience. As with all reformers, Miss Dix awakened the conscience of her contemporaries through the stories she told. She helped them to examine their consciences and act on the moral viewpoints they already possessed.

I read the story of Laura in Jonathan Kozol's new book RACHEL AND HER CHILDREN. Laura lives in one of the largest hotels for homeless people in New York, a hotel that is just eight blocks from the Episcopal Church Center. She lives there with nearly four hundred other homeless families, including some twelve hundred children. When asked why she went to church, Laura replied:

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"I figure: Go to church. Pray God. Ask Him to help. I go on my knees. I ask Him from my heart, 'Jesus Christ, come help me, please. Why do you leave me here?' When I'm lying down at night, I ask, 'Why people got to live like this?' On the street, the people stare at you when you go out of the hotel. People look. They think, I wonder how they live in there. Sometimes I walk out this door. Garbage all over the stairs. When it's hot, a lot of bugs around the trash. Sometimes there are fires in the trash. I got no fire escape. You have to get out through the hall. I got no sprinkler. Smoke detector doesn't work. When I cook and food is burning, it don't ring. If I smoke, it starts to ring. I look up. I say, 'Why you don't work. I'm gonna knock you down.' 'I did!' She laughs."

Laura falls prey to the smooth advances of a pimp who treats her to drugs. Laura moves from the hotel for the homeless to a windy New York street corner. Laura's story ends tragically.

A recent article appeared in the New York Times Sunday Magazine. [January 31, 1988] It was titled: "Bearing Witness." In the article, there is the story of Federico, a 2 1/2 year old boy. When we met Federico he had been living at Lincoln Hospital in the South Bronx for nine months. His mother, an alcoholic and drug addict, had apparently transmitted the AIDS virus to him in the womb. A few weeks before his birth, his father died from AIDS. At his birth, his mother left him in the hospital. The she, too, dies of AIDS. Federico happened to be born with cerebral palsy in addition to his HIV, or human immunodeficiency virus infection. He is one of over 300 special children in New York City who are living in hospitals because there are no foster homes to be found for them. However, due to the valiant work of a Roman Catholic sister, Federico is finally placed into a day care center. Let me read the conclusion of Federico's story:

"Things had been looking up for Federico. Sister Barletta had finally gotten him into day care. The agency had placed him in a foster home. But on his second night outside the hospital, inexplicable, Federico turned blue. By the time the ambulance arrived, he was dead. And for some reason, I was told, the emergency medical service didn't even try to revive him."

"I went to the funeral parlor. The long, low, dim basement room in East Harlem seemed full to overflowing with grieving women -- Sister Barletta, a woman from Federico's day care center, nurses and volunteers who'd taken care of Federico in the hospital -- all of them asking why."

"Federico's body lay up front in a little coffin lined with swagged white satin. He was dressed in a blue playsuit with speedboats on it."

"'You dressed him in a playsuit,' I said to Mr. Schult [Federico's uncle], at my side."

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"'And now he's at play.' Mr. Schult sobbed. 'He's romping in heaven now with Jesus like he never was able to down here.'"

"I held Mr. Schult's arm tightly until the sobbing passed...."

Dorothea Dix rescued those suffering from mental and emotional illnesses from moral alienation --- that situation where the victim is separated from the community of moral interaction. The victims of prejudice, the victims of racism, sexism, and classism have been placed outside the scrutiny of the community's conscience. They have become like Uriah the Hittite; and so God sends Nathan the Prophet. Laura, the homeless woman, and Frederico, the child with AIDS, represent those who are outside the operation of our social conscience. We know what actions the imperatives of our moral vision demand of us. What will awaken our conscience for such as the homeless and those persons living with AIDS?

Sometimes an event or experience puts an issue in the moral spotlight. In a recent television interview, a noted political scientist and former diplomat, discussing, in terms of magisterial Realpolitik, the United States policy in Nicaragua, was interrupted by a journalist who ventured to ask her if the destruction of innocent human lives occasioned by the policy seemed warranted by the alleged reasons of state. The only response was to observe, with a smile of mock reproach, that what had just been asked did not really seem "a very fair question"! To me this was a pointed example of how victims are put outside the community of conscience.

As the face with the smug smile stared out at me from the television screen, a passage from Joan Didion's 1983 book, SALVADOR, flashed into my memory:

"The dead and pieces of the dead turn up in El Salvador everywhere, every day, as taken for granted as in a nightmare, or a horror movie. Vultures of course suggest the presence of a body. Bodies turn up in the brush of vacant lots, in the garbage thrown down ravines in the richest districts, in public rest rooms, in bus stations. Some are dropped in Lake Ilopango, a few miles east of the city, and wash up near the lakeside cottages and clubs frequented by what remains in San Salvador of the sporting bourgeoisie. Some still turn up at El Palayon, the lunar lava field of rotting human flesh visible at one time or another on every television screen in America but characterized in June of 1982 in the 'El Salvador News Gazette,' an English-language weekly edited by an American named Mario Rosenthal, as an 'uncorroborated story...dredged up from the files of leftist propaganda.' Others turn up at Puerta del Diablo, above Parque Balboa, a national Turicentro described as recently as the April-July issue of 'Aboard TACA,' the magazine provided passengers on the national airline of El Salvador, as 'offering excellent subjects for color photography.'"

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The face with the smirk on my television screen was one of the architects of the United States' policy in El Salvador.

We know what the Lord requires of us. The Lord requires that we do justice, act in love and kindness, and walk humbly with our God.

My dear friends, you have just visited with our sisters and brothers in Latin America. You have been invited into their homes and into their ministries. Your reports have witnessed to the power of this experience. I have heard you share the stories of those you have met, those who shared their lives with you. Each one of you now carries that story with you, you carry it forward into the decision making of our Church. You also carry it into the conscience of those circles of political and economic decision formation. In such a short time we cannot, must not, give the impression that we are instant experts on the complexities that make up the realities of Latin America. We cannot presume to speak for those who live and minister here. We can, however, with humility be the instruments through which their stories can be heard. What stories will we tell? How will we tell the stories? How will we tell the stories in North Carolina, in Pennsylvania, in the State of Washington, in Alabama, in New Jersey, in New York, in Texas, in Hawaii, in California, in Minnesota, in South Dakota? Will we become another part of that process that rescues the victims of racism and xenophobia from the moral alienation that has cast them outside our moral interaction? I suspect that we will need to struggle with this for a long time. Let us be assured that it will not disappear.

As we draw this historic experience in Latin America to a close, I want to share with you the words of Robert Browning in "Bishop Blougram's Apology":

When the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet -- both tug --
He's left, himself, i'the middle: the soul wakes
And grows. Prolong that battle through his life!
Never leave growing till the life to come!

The Church is called to be a surrogate of conscience. Christians stand in the long tradition of Nathan the Prophet, of Thomas à Becket, of Dietrich Bonhoeffer, of Martin Luther King, of Archbishop Oscar Romero. We stand in the lineage of Dorothea Dix and Clara Barton, Rosa Parks and Rosa Cisneros. And as we tell their heroic stories, so, too, must we tell the stories of those who are hidden from the conscience of our contemporaries.

Let us tell the story of the homeless, like Laura; let us tell the story of the person living with AIDS, like Frederico. Let us tell the story of the innocent victims of the violence in Central America, but also let us tell the story of the mission of the Church here. Let us tell the story of those living in the bantustans and townships in South Africa, but

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also let us tell the story of the mission of the Church there. Let us tell the stories of the brave Christians in the Philippines as they live in a society of violence and death, but also let us tell the story of the mission of the Church there. Let us tell the stories of the children in Afghanistan who have lost their arms by playing with the deadly toys showered on them from the birds of war, but also let us tell the story of our Church and our partner churches in response to the plight of the refugees from that country. With their stories we can awaken and stir the consciences of our sisters and brothers, of our legislators, even those who feign compassion fatigue. We must help them recall and renew their moral vision.

Along with telling the story of the poor, the homeless, the illiterate, the unemployed, the oppressed, and the hungry, we must put into place the avenues for action. Our task is not to waken the conscience to immobilizing guilt but to reforming action.

You and I have put forward as the mission imperatives for our Church not only those of justice and peace but also those of witness and stewardship. These imperatives not only call Episcopalians to effective witness for Christ as evangelists and missionaries, not only to global humanitarian outreach, but also to share the resources necessary to make this mission possible. The stories of outreach that we tell must be specific in identifying the appropriate response. We dare not ignite merely moral indignation. We must evoke true Christian stewardship. We must prepare the way for generous, "thank-filled" giving.

It is my firm belief that we must challenge and lead the Episcopal Church in a major program of stewardship and sacrificial giving. I believe that this must be in two parts: first, the development of stewardship on every level that has as its goal the vision of 50/50 giving; and, second, the establishment of a process and structure for raising funds for new mission initiatives.

Let me put this call to 50/50 giving in its full context. This understanding of stewardship is not trying to make the Episcopal Church the world's best social service agency. We are seeking to come a bit closer to the radical self-giving of Jesus Christ. At best we will still be far away from the thankful self-giving to which we are called.

The past two years of travel and listening across our beloved Church has convinced me that we have much to celebrate. God has been generous to all of us in bestowing a variety of gifts upon each of us. God has been bountiful in the talents showered upon the Episcopal Church. In every diocese that I have visited, in every parish, and with each group, we gathered to celebrate our rich life together. We in the Episcopal Church have much for which we should be truly thankful. And I suggest that Episcopalians are prepared to express their thankfulness through their stewardship.

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If the Episcopal Church is to be a truly missionary church, it must examine its current patterns of stewardship. I think that it is a scandal that we spend 85% of our resources on ourselves! Can we be a missionary church when the budget of every parish, of every diocese, and of the national Church tells the true story of where our priorities lie! What we must hold up is the vision of 50/50 giving --- that we share with others half of what we receive. This will not be an easy process but we must hold it up and we must firmly set our sights on this goal. I believe that it will realign our priorities and that it will stimulate and expand giving at every level of our Church life.

Along with reordering the percentages of our giving, we must provide the opportunity for thankful giving that will enable new mission initiatives and expand our partnership commitments.

In addressing the Board of the Presiding Bishop's Fund last fall, I suggested that the time had come to expand and strengthen the vision of the Fund. I suggested that "While retaining the commitment and flexibility to respond to humanitarian relief around the world...the Fund must more actively and forcefully demonstrate the capacity to organize itself to meet the emerging needs of the Church and society, for example, in supporting the ministry to persons living with AIDS and in easing the plight of the homeless, both at home and abroad." I made it clear that the Fund must be one of the clearest signs of the compassionate leadership of our Church. The Fund must incarnate the compassion that abounds in our Church, tapping into the deep well of loving concern and outreach that is one of the great marks of our Church.

On February 5, I appointed Bishop Furman Charles Stough as Senior Executive for Mission Planning and Deputy for the Presiding Bishop's Fund for World Relief. In this dual capacity, Bill Stough will be responsible for increasing the collaboration and cooperation among the Episcopal Church's expanding development efforts and providing strategic planning for the entire Church in response to emerging mission opportunities. Bill's appointment is the first step in organizing a church-wide program for new mission outreach and in the reorganizing and management of our structures for thankful giving.

As Executive for Mission Planning, Bill will provide the focus for communication, cooperation, and collaboration between the major funding agencies at the Church Center and will be available to serve in a collateral function with similar funding agencies across the church. While respecting the integrity and independence of those historic agencies such as the United Thank Offering, The Church School Missionary Offering, as well as the Episcopal Church Foundation, my hope is that through Bill's good offices and great talents, we can develop a broad missionary strategy with them all.

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My dear friends, this week we have experienced just one of the areas of mission opportunity open to our Church. At our next meeting in South Dakota, we will experience yet another pressing area of human need and mission outreach. Over the past two years, I have seen many, many more areas for mission response both in the United States and abroad --- opportunities for evangelism, for development, and for meeting basic human needs. It is my deep prayer that we can challenge Episcopalians to expanded thankful giving and radically increase our annual financial resources to meet emerging mission opportunities and initiatives. Through effective communication of the story of the people in need and those with whom we are in partnership for mission, through creative fund-raising techniques, through efficient and sensitive management, and through a leadership dedicated to the ministry of servanthood, we can achieve our goal.

Let me share with you a risky suggestion --- to some it might even be perceived as a fantasy or folly. Let it be! I believe that if we as individuals and as a Church move a bit closer to model the radical self-giving of Jesus, the Spirit will lead us to more.

We have witnessed our Church's mission and ministry in Latin America. We have visited congregations that meet regularly in people's homes. We have toured church facilities which serve as both places of worship and community centers for education, medical care, and occupational training. This is true self-giving and should be a model to us all. We must find ways to support the mission and ministry in Latin America and affirm its aspirations. But more than that, we need to carry this witness home to every diocese and parish in the United States across and the Anglican Communion.

It might lead us to offer some of our church lands as space for homes for the homeless. Many of today's homeless are former patients from state mental institutions. The discovery of drugs to ease the symptoms of mental illness has meant that many no longer need hospitalization. They could be released but they still need a kind of half-way house or supervised home care. They still need places where medication and regular physical care are available. Unfortunately, these places of hospitality are not available. Why? Our communities do not want them. These persons are outcasts, refugees in their own land. Will the Spirit lead us to take them in? Will the Spirit lead our congregations to work for and provide such hospitality --- even in their own facilities? Could the Spirit lead us to continue the unfinished work of Dorothea Dix?

During the Civil War, Harriet Beecher Stowe visited President Abraham Lincoln at the White House, to ask him when he was going to free the slaves.

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"So this is the little woman who started this big war," he mischievously said. Of course, she alone had not started the war but her book, UNCLE TOM'S CABIN, had done a great deal to make people realize what they felt. Harriet Beecher Stowe had helped to awaken the conscience of America. Lincoln soon after freed the slaves with The Emancipation Proclamation.

It is often the little people who move great and historic events. They do so by being the surrogate of conscience. And, they do it by modelling the radical self-giving of Jesus Christ. Pray with me, sisters and brothers, that we, too, can fulfill the great mission of the Church as surrogate of conscience and the instruments of active, self-giving response.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

DPS 88040

THE CHURCH IN THE CARIBBEAN AND LATIN AMERICA AND THE AUTONOMY PROCESS

Resolved, That this Executive Council, meeting in Guatemala City, following the visits of its members to the dioceses of the Church in the Caribbean and Latin America, affirm and record its intention to:

■ -- Approve and encourage the Churches in these regions in their efforts toward autonomy in self government and economic self-sustance.

■ -- Recognize that the Church in the United States has mutual responsibility for this process of regional autonomy, requiring long term commitment in both financial and human dimensions.

■ -- Acknowledge that the success of the autonomy process will depend on flexibility and sensitivity to the needs of and conditions in each individual diocese.

■ -- Communicate to the wider Church an understanding of the autonomy process as the fruition of the missionary emphasis of the American Church for nearly a century; thereby giving thanks for the work and witness of so many in Province IX.

■ -- Request the Secretary of the Executive Council to send a copy of this Resolution to the Bishop of each diocese visited by council members in conjunction with this meeting; and be it further

Resolved, That this Executive Council propose to the 69th General Convention, the revision and renewal, in ways relevant to the 1990's, of its policy of assisting and supporting all dioceses seeking autonomy, in the attainment of their goals.

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SOUTH AFRICA RESOLUTION

Resolved, That the Executive Council meeting in Guatemala City reaffirm its support of the leadership of Archbishop Desmond M. Tutu in efforts to bring an end to apartheid in South Africa and the establishment of a non-racial, democratic society through peaceful means; and, be it further

Resolved, That the Executive Council call upon the United States government to end diplomatic relationship with the government of South Africa; and be it further

Resolved, That copies of this resolution be sent to Archbishop Tutu, the President of the United States, members of the Senate and House of Representatives and the State Department.

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